

I. De Baptisma

On the sacrament of Baptism (q.66)

- A.1. *Whether baptism is the mere washing?*
 - o The *sacramentum tantum* for baptism pertains to both the water itself and the use, which is the washing.
 - Since the sacraments of the New Law effect a certain sanctification, there the sacrament is completed where the sanctification is completed; consequently, the sacrament is not completed in the very water, but in applying the water to man, which is the washing.
 - o The *ns et sacramentum* pertains to the baptismal character, because it is something real signified by the outward washing.
 - o The *ns tantum* pertains to the reality signified, which is the grace of justification.
 - o *ad 2*: Saying that *Baptism is water* may be verified insofar as water is the material principle of baptism; thus this expression denotes a predication.
- A.2. *Whether Baptism was instituted after Christ's Passion?*
 - o A sacrament is instituted when it receives the power of producing its effect.
 - Baptism received its power when Christ was baptized; consequently, baptism considered as a sacrament was instituted at that time, which was prior to the Passion.
 - o The obligation, however, of the reception of Baptism for salvation was proclaimed to man after the Passion and Resurrection, and this for three reasons:
 - Christ's Passion put an end to the figurative sacraments of the Old Law.
 - By Baptism, man is made conformable to Christ's Passion and Resurrection, insofar as he dies to sin and begins to live uprightly; thus it is fitting that the obligation takes place after those events.
 - o *ad 1*: Baptism derived the power of justifying from Christ Himself, to Whose power the Passion itself owed its saving virtue.
- A.3. *Whether water is the proper matter for Baptism?*
 - o By divine institution, water is the proper matter for baptism, and this for three reasons:
 - *By reason of the very nature of baptism*. Baptism is ordered towards the regeneration of the spiritual life, and it belongs to the nature of water to be a principle from which all material living things are generated.
 - *In regard to the effects of baptism*. Water corresponds to these effects, in that it cleanses by its moistness (indicative of the cleansing from sin), tempers from heat by its coolness (indicative of the mitigating of concupiscence), and is susceptible to light by its transparency (indicative of baptism being the sacrament of faith).
 - *By reason of its signification of the mysteries of Christ, by which we are justified*: Submergence under water is symbolic of burial in regard to the life of sin, and emergence therefrom in the life of grace and justification.
 - *By reason of its universal abundance*: Water is matter suitable to our need of this sacrament, for it can be easily obtained everywhere.
 - o *ad 4*: Christ's power flowed into all waters by reason of likeness of species, and not by connection of place.
 - o *ad 5*: The blessing of water is accidental to baptism, for it belongs to a certain solemnity by which devotion is aroused in the faithful and the devil is hindered in the introduction of obstacles.
- A.4. *Whether plain water is necessary for baptism?*
 - o Water may cease to be pure by either being mixed with a foreign body or by alteration, and this occurs either artificially or naturally.
 - Any artificial or natural change that occurs that *does not alter the nature of the water* can be used for baptism, unless such a small quantity of water is mixed with something that the resulting compound is something other than water (e.g. mud).
 - Use of water that is not pure can only be under conditions of necessity; to do otherwise is a sin of irreverence.
 - o *ad 1*: Sea water does not affect the nature of water, and can be suitable for baptism.
- A.5. *Whether Baptism observes a suitable form?*
 - o The cause of baptism needs to be expressed in the baptismal form, and this cause is twofold:
 - In regard to the *principal cause* from which it derives its virtue, and this is the Holy Trinity.
 - In regard to the *instrumental cause*, which pertains to the minister who confers the sacrament outwardly.
 - o Thus the form *I baptize thee in the name of the Father, and the Son, and of the Holy Ghost* observes this twofold causality.
 - o *ad 1*: Action is attributed to an instrument as to the immediate agent, but to the principle agent inasmuch as the instrument acts in virtue thereof; thus it is fitting that the minister should be mentioned in the baptismal form in order to lay greater stress on the intention, although this is not essential.
 - o *ad 4*: Several cannot baptize one at the same time because an action is multiplied according to the number of agents if it be done perfectly by each; nevertheless, several subjects could be baptized at the same time, since none of them would receive more than one baptism.

- A man cannot baptize himself, for this would require a change in form; for this reason did Christ opt to be baptized by John.
 - o *ad 5*: The Passion is the principal cause in reference to the minister but is the instrumental cause in reference to the Holy Trinity, and thus Baptism is performed in the name of the Trinity rather than Christ.
 - o *ad 6*: The divine power which works in Baptism pertains to the divine Essence, which has but one essential name.
- A.6. *Whether Baptism can be conferred in the name of Christ?*
 - o The sacraments derive their efficacy from Christ's institution; thus if anything be omitted which Christ had instituted directly would render the sacrament invalid.
 - Christ commanded Baptism to be given in the name of the Trinity, so to do otherwise would invalidate it.
 - Since a sacrament requires a sensible form by its very nature, an implicit belief in the Trinity does not suffice for validity, and thus the Trinity must be expressed by way of sensible words.
 - o *ad 1*: It was by special revelation from Christ that the Apostles baptized in His name only, and this was in order that the name of Christ might become an object of veneration, in that the Holy Ghost was given in Baptism at the communication of that name.
- A.7. *Whether immersion in water is necessary for baptism?*
 - o Water is used in baptism to wash the body whereby the inward washing away of sins is signified; since washing is accomplished by immersion, aspersion, or pouring, it is the case that immersion is not necessary for the validity of baptism.
 - o Aquinas points out, in reference to the practice of his time, that immersion is preferable, since submergence and emergence from the water is more significant of the burial of the old man and the rising of the new man in grace.
 - o *ad 7*: Diversity of washing does not destroy the oneness of baptism, since the effect is the same.
 - o *ad 3*: The principal part of the body, especially in relation to the exterior members, is the head, and therefore it is most fitting that water be poured over the head in baptism, and also because by baptism the soul is cleansed whose primary acts are made manifest by the head.
 - In the Old Law, the remedy against original sin was affixed to the generative organ, because He through Whom original sin was to be removed was yet to be born of the seed of Abraham, whose faith was signified by circumcision.
- A.8. *Whether trine immersion is essential in baptism?*
 - o The mode of washing is only accidental to the validity of baptism, so both single and trine immersion are lawful considered in themselves; thus one immersion signifies the oneness of Christ's death and of the Godhead while three immersions signifies the three days of Christ's burial and the Trinity of Persons in God.
 - o *ad 1*: The likeness of the agent enters into the effect in regard to the form and not the matter; therefore, the Trinity is signified in the words of the form.
 - o *ad 2*: It would be sinful if the form was repeated at each immersion, since this would be a repetition of the sacrament.
- A.9. *Whether Baptism may be reiterated?*
 - o Baptism cannot be reiterated, and this for four reasons:
 - Baptism is spiritual regeneration, and cannot be regenerated no more than one can be carnally regenerated; as there is no return to the womb, so neither is there to Baptism.
 - Baptism baptizes us into Christ's death, but since Christ died but once, neither should Baptism be reiterated.
 - Baptism imprints a character, which is indelible, and is conferred with a certain consecration; just as other consecrations are not reiterated in the Church, so neither is Baptism.
 - Baptism is conferred principally as a remedy against original sin; since original sin is not renewed, so Baptism is not reiterated.
 - o *ad 1*: Subsequent sins after Baptism do not cancel the virtue of Christ's Passion; thus they do not cancel Baptism so as to call for its repetition.
 - If Baptism's effect was hindered by an obstacle (*obex*), this is blotted out by the use of Penance.
 - o *ad 4*: Conditional Baptisms are not a repeat of the sacrament, since these imply doubt as to the validity of the original conferral of the Sacrament.
 - o *ad 5*: Baptism and the Eucharist are representations of our Lord's death and Passion, but not in the same way; forasmuch as a man is born but once, whereas he eats many times, so is Baptism conferred once while the Eucharist frequently.
- A.10. *Whether the Church observes a suitable rite in Baptism?*
 - o Essential to the conferral of Baptism is the form which designates the principal cause of the Sacrament, the minister who is the instrumental cause, and the proper use of the matter; all the other things which the Church observes in the baptismal rite belong rather to a certain solemnity of the sacrament, and this for three reasons:
 - Fitting ceremony serves to arouse the devotion of the faithful and their reverence for the sacrament.

- Ceremony serves to instruct the faithful or urge them to seek the significance of the sacramental signs.
 - The power of the devil is restrained by prayers, blessings, and the like, from hindering the sacramental effect.
 - *ad2*: The use of chrism is a fitting part of the solemnity of the sacrament.
 - The anointing on the breast is symbolic of the casting off of error and ignorance, and to acknowledge the true faith.
 - The anointing between the shoulders is indicative of being clothed with the grace of the Holy Ghost, laying aside indifference and sloth and becoming active in good works.
 - The anointing on the head is indicative of the hope that the subject may be able to provide a ready answer to questions in regard to the Faith.
 - *ad3*: The white garment given is a sign of the glorious resurrection by which men are born into by baptism, and in order to indicate the purity of life a baptized person is to observe.
 - *ad4*: Ceremony is not superfluous to the essentials of the Sacrament, because of the reasons stated above.
- A.11. *Whether three kinds of baptism are fittingly described?*
 - Although the effect of baptism depends on the first cause, the cause far surpasses the effect, nor does it depend on it.
 - Consequently, a man without baptism of water may receive the sacramental effect from Christ's Passion insofar as He is conformed to Christ by suffering, or forasmuch as his heart is moved by the Holy Ghost to believe in and love God and to repent of his sins (baptism of desire).
 - *ad1*: The other two baptisms are included in the baptism of water, which derives its efficacy both from Christ's Passion and the Holy Ghost; thus the unity of Baptism is not destroyed.
 - *ad2*: Baptism by blood or by desire possess a similarity to baptism by water inasmuch as the same effect results; however, these differ in the nature of the sign and are therefore not sacraments.
 - *ad3*: The Old Testament contains certain figures of Baptism, namely, the Flood was representative of the salvation of the faithful in the Church, in that a few souls were saved in the ark; the crossing of the Red Sea is indicative of the delivery from the bondage of sin.
- A.12. *Whether the baptism of blood is the most excellent of these three?*
 - Baptism by blood is the most excellent of the forms of baptism, in that it is imitative of the divine act from whence Baptism derives its efficacy.
 - *ad1*: Baptism by blood is not more excellent by way of consideration of the nature of the sacrament, but by considering the sacramental effect.
 - *ad2*: The shedding of blood is not in the nature of a baptism if it be without charity.

On the ministers by whom the sacrament of baptism is conferred (q. 67)

- A.1. *Whether it is part of the deacon's duty to baptize?*
 - Aquinas states that it does not belong to the duty of a deacon to confer the sacrament of Baptism officially as it were, but to assist and serve the priests and bishops in bestowal of the sacraments; current Church practice admits for valid and licit Baptism to be conferred by a deacon.
- A.2. *Whether to baptize is part of the priestly office, or proper to that of bishops?*
 - The Eucharist is the sacrament of ecclesiastical unity, and priests are ordained for the conferral of this sacrament.
 - By Baptism, a man receives the ability to partake in ecclesiastical unity, wherefore he receives the right to approach the altar; so just as it belongs to a priest to consecrate the Eucharist, which is the principle purpose of the priesthood, so is it the proper role of the priest to baptize (as one who produces the whole and disposes the part in the whole;).
- A.3. *Whether a layman can baptize?*
 - The most necessary among all sacraments is baptism, by which man is regenerated unto spiritual life.
 - Lest man should have to go without so necessary a remedy, it was ordained that both the matter of baptism should be something common and easily attainable by all; and lest a man suffer the loss of salvation, in a similar way, the minister of baptism can be anyone.
 - *ad1*: To baptize belongs to the priestly order by reason of a certain appropriateness and solemnity, but this is not essential to it; nevertheless, if a layman baptizes outside a case of urgency, such an act would be sinful.
 - *ad2*: The sacramental rites do not pertain to the essentials of the sacrament, so a layman has no claim on their use as a minister, which belongs only to the priest.
- A.4. *Whether a woman can baptize?*
 - In Christ, there is neither male nor female; consequently, just as a layman can baptize, so can a woman.
 - But since the head of the woman is a man, and the head of a man is Christ (1 Cor 9:3), so a woman should not baptize if a man is available to do so.

- o *ad 3*: The male and female do not act by their proper power in spiritual regeneration, but only instrumentally by the power of Christ; thus either gender can baptize in the case of urgency.
- A.5. *Whether an unbaptized person can confer baptism on another?*
 - o An unbaptized person can confer Baptism validly, provided this is done in the form by the Church; just as on the part of the matter (as far as the essentials are concerned) any water will suffice, so on the part of the minister any man is competent.
 - o *ad 2*: All unbaptized minister can belong to the Church in intention and by similarity of action, namely, insofar as he intends to do what the Church does, while observing the form and matter, even if he does not believe it.
- A.6. *Whether several can baptize at the same time?*
 - o Where there is one agent, there is one action; if several were to baptize one, it would follow that there would be several baptisms.
 - This is contrary to the notion of a minister, for a man baptizes as a minister of Christ, standing in His place; as there is but one Christ, so should there be but one minister
 - Moreover, if several ministers were present, whoever pronounced the words first would confer the sacrament of Baptism, while the others would end up re-baptizing, which is sinful.
 - o *ad 1*: Ministers do not baptize on their own, but by Christ's power, Who, since He is one, perfects His work by the means of one minister.
 - o *ad 2*: There is not a parity between the baptized and the baptizer; since Christ, the principal minister, is one, many are made one in Christ by Baptism.
- A.7. *Whether a sponsor is necessary in baptism?*
 - o In spiritual generation, someone is needed to undertake the office of nurse and tutor by forming and instructing one who is yet a novice in the Faith; consequently, a sponsor (or godparent) is needed for the purpose of instruction and guidance in these matters.
- A.8. *Whether the sponsor is bound to instruct?*
 - o Even? man is bound to fulfill those duties which he has undertaken to perform; thus a godparent is bound to watch over his godchildren when there is a need for them to do so, otherwise the duty is mitigated.

On those who receive baptism (q. 68)

- A.1. *Whether all are bound to receive baptism?*
 - o Man is bound to do that without which he cannot obtain salvation; salvation is only obtained through Christ.
 - Baptism confers justification on a man, that being regenerated thereby, he may be incorporated into Christ; thus all are bound to be baptized, for without it, salvation cannot be obtained.
 - o *ad 1*: Before Christ's coming, men were incorporated in Christ by faith in His future coming, which was brought about by circumcision.
 - Faith in a thing already present, however, is manifested in a different way from which it was manifested when it was in the future; nevertheless, although the sacrament of Baptism itself was not always necessary for salvation, faith (of which Baptism is the sacrament) always was necessary.
 - o *ad 2*: In carnal generation, man begets in respect to his body, not his soul, and thus children born of baptized parents are born with original sin and require baptism.
- A.2. *Whether a man can be saved without baptism?*
 - o The sacrament of baptism may be wanting in two ways:
 - *In reality and in desire*: In this case, a man is not baptized nor does he wish to be (after being duly instructed), which indicates a contempt for the sacrament; thus those who lack baptism in this manner cannot be saved.
 - *In reality by not in desire*: In this case, a man can be saved without actually being baptized, on account of his desire for it (either explicitly or implicitly), which is a fruit of charity.
 - o *ad 3*: Man cannot be saved without, at least, Baptism by desire, either implicit or explicit.
- A.3. *Whether baptism should be deferred?*
 - o In the case of children, baptism should not be deferred because we do not look for better conversion or fuller instruction in them and because no other remedy is available for them in the danger of death.
 - o In the case of adults, they possess a remedy in baptism of desire, so thus sacramental baptism should be deferred for three reasons:
 - As a safeguard to the Church, lest she be deceived by baptizing those who come under false pretenses.
 - As being useful to the baptizandi, for they require a certain space of time to be instructed in the faith and those things pertaining to the Christian mode of life.
 - As giving a particular reverence for the sacrament, for it is proper that men be admitted on certain principal festivities.

- o Mitigation of this delay is warranted in the cases where the baptizandus appears to be perfectly instructed in the faith and is ready for immediate baptism, or in cases where danger of death necessitates.
- o Useless and avoidable delay in the conferral of baptism beyond the appointed time is sinful, in that it shows contempt for the sacrament.

A.4. *Whether sinners should be baptised?*

- o A man is considered to be a sinner in two ways:
 - *On account of original sin, which applies to all men*: in this sense, the sacrament should be conferred, since it is ordered to the removal of original sin.
 - *On account of one's desire to sin and remain in sin*: in this sense, baptism should not be conferred, and this for three reasons:
 - Baptism incorporates man in Christ, but as long as a man obstinately remains in sin, he cannot be united to Christ.
 - There should be nothing useless in the works of Christ or of His Church; baptism of an obstinate sinner frustrates the end for which baptism is ordered as it is impossible for one to be cleansed from sin while having no intention to be so.
 - Baptism of an obstinate sinner would imply a falsehood in the sacramental sign, since, in this case, the act of baptism, which signifies an inward cleansing, is not rendering the effect it signifies.
- o *ad 3*: Dead faith does not suffice for salvation, but only that which is informed by charity; thus baptism is rendered ineffective by an obstinate will to remain in sin.

A.5. *Whether works of sanctification should be enjoined on sinners who have been baptised?*

- o Christ's death satisfied sufficiently for sins, and thus no kind of satisfaction should be enjoined on one who is being baptized for any sins whatever, since this would imply that the Passion and death of Christ was insufficient for the plenary satisfaction of the sins of the baptizatus.
- o *ad 3*: Those who are baptized should be enjoined to make satisfaction to their neighbor, as also to desist from sin, but should not be enjoined to suffer any punishments for past sins.

A.6. *Whether baptizandi are bound to confess their sins?*

- o Confession of sins is twofold:
 - *Inwardly made to God*: in this case, confession of sins is necessary for baptism, in that a man should call his sins to mind and manifest contrition for them (proper intention to receive the sacrament).
 - *Outwardly made to a priest*, in this case, confession is not necessary, since baptism confers remission of sin and all its punishment.

A.7. *Whether intention to receive baptism is required on the part of the baptizandus?*

- o By baptism, a man dies to the old life of sin and begets a certain newness of life according to the order of grace; such a transition of state requires, in those possessing use of reason and free-will, an intent to lead that new life, of which the beginning is the reception of baptism.
- o *ad 1*: The passiveness on the part of man during justification by baptism is not violent but voluntary.
- o *ad 3*: Baptism is a remedy against both original and actual sins, the latter being caused by our will and intention.

A.8. *Whether faith is required on the part of the baptizandus?*

- o Baptism produces a twofold effect in the soul, the character and grace, and thus right faith is necessary for the conferral of grace (the ultimate effect of Baptism), but not the character which is independent of the righteousness of the minister or the recipient, and only dependent upon the power of God